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No. 23

FOREIGN TELEGRAMS.

London, May 30.

Colonel Mackenzie, with a strong force, attacked the rebels at Juswgi Valley and pursued them into the bush killing forty.

One Natal trooper was killed on our side.

The rebels fiercely reattacked Colonel Leuchar's camp at Krantzkop yesterday morning, but were repulsed. There were fifteen casualties on the British side, all natives.

Sir E. Grey, replying to a question in the House of Commons, said that the Sultan of Zanzibar was bound to follow loyally and faithfully the advice of His Majesty's Consul-General in all matters relating to the administration.

The battleship *Montague* is badly ashore in the British Channel. She has lost both propellers, and several compartments and the stokehold are full of water; and she is listing heavily. Tugs have been sent to her assistance.

It is doubtful if the *Montague* will be refloated. The crew have been saved, but several were injured.

Torpedo-boat 108 has been in collision with torpedo-boat 81 in the Channel. Both are badly damaged.

It is anticipated that the deficit in the French Budget will be nine millions sterling, which is partly due to extra naval expenditure.

Allahabad, May 30.

London, May 29th.—A Frenchman employed in the Algerian Bank has been murdered near Tangier. The French Minister is taking energetic action.

The entire European colony are considering demonstration to demand from the Powers protection for life and public order.

London, May 31.

It is feared that any attempt at present to refloat the *Montague* would result in her sinking in thirty fathoms of water.

The result of the court-martial held at Malta on the capsizing of torpedo-boat No. 55 at Port Said when seven men were drowned has been published.

The Lieutenant-Commander has lost a year's seniority and is reprimanded and dismissed his ship.

The gunner is also reprimanded and dismissed his ship.

A new plan of campaign on Zululand has been agreed upon, involving a general forward movement from Dundee.

The plans are kept secret.

A fire broke out on board the steamer *Somali* bound from Calcutta to London in the Bay of Biscay, on Tuesday, involving jute and passengers' baggage, and it spread to the store room.

Supplies were running short on arrival at Plymouth, where the passengers landed.

The fire has been extinguished.

London, June 3.

An anarchist named Mateo Moral has been arrested in a village near Madrid. He drew his revolver on a policeman and then committed suicide. He has been identified as the bomb thrower.

London, June 2.

The Natal columns combined bombarded Sigamanda's stronghold, which was captured after arduous operations and found evacuated.

Information from the Natal Intelligence Bureau tends to show that Dinizulu is the cause of the whole native trouble.

A grand celebration takes place at Mukden to commemorate its formal opening to international trade.

London, June 4.

Advices from Zululand state that four of Colonel Mackenzie's force were killed and seven wounded in an encounter with the rebels in a thickly overgrown donga.

The Zulus lost sixty killed.

Colonel Mackenzie reports that the enemy thrice charged Royston's Horse through a thick bush and fighting was almost hand to hand. Had Royston not been promptly supported the result might have been disastrous.

London, June 5.

The Spanish officials are reticent, but it is stated that hitherto twenty-four persons have died from the bomb outrage at Madrid and others are dying.

The Director of a modern school at Barcelona where Moral lodged, besides several anarchist professors, have been arrested.

The Barcelona police declare that they have established that Moral was the author of the bomb outrage in Paris on the 31st May, 1905.

Arab rebels along the Tigris have fired on the British steamer making many holes in her, but there were no casualties.

The salvage operations on the battleship *Montague* have been resumed, the weather having improved. A false bottom is being made to cover the holes, and the rocks underneath are being blasted with the view to towing her off.

There was a recurrence of earthquake at San-Francisco last night, but no damage was done.

The Washington House of Representatives has passed a Bill establishing a District Judgeship in China, with a court held annually at Shanghai, Hankau, Tientsin and Canton.

In view of the horrifying revelations of the conditions prevailing eight of the meat packing Houses at Chicago have issued a joint statement declaring that their methods are clean and sanitary but stating their readiness to adopt practical suggestions for improvement.

Portsmouth is entertaining the crews of the two Japanese battleships lying there, and festivities are going on daily.

Mr. Ellis Davies has been returned unopposed for the Liſon Division of Carnarvon, replacing Mr. Bryn Roberts.

EDITORIAL NOTES.

One of the problems that faces the Indian Church to-day is the question of proper amusements for its young people. When the community was chiefly composed of those who came directly out of the ranks of Hinduism and Mohammadanism, the stern realities of life occupied their attention so fully that any thought about the lighter side of things seemed unnecessary and perhaps even reprehensible. But now that there is a second and even a third generation of those born within the fold, there daily arise many questions demanding settlement which would have been quite outside the range of Christian needs a few years ago. The social code of the old religious is broken and no definite rules remain for the guidance of young Christians in their behaviour toward one another, and especially in the behaviour of those of one sex toward those of the other. Man living under normal conditions needs amusement in his hours of recreation quite as much as he needs work in his hours of toil; and it is one of the glories of the Christian religion that it can make both these contribute toward his upbuilding and therefore toward the praise of his Creator. There is one thing that needs most careful thought, however, and that is how the principles of Christianity shall be applied to the peculiar conditions of the Indian community. A short time ago the tendency was for those who had renounced their old faiths to break away absolutely from everything Indian as well, and to imitate as nearly as possible European customs as well as European dress. At present the trend is in quite the opposite direction, and the praise, on the part of Christians, of manners and things Indian is very gratifying where it shows true appreciation of their own land. But this state of affairs demands unusual caution. It is impossible, manifestly, for a Christian to cling to the purdah system; and yet how shall he preserve that for which the purdah system was invented? It cannot be doubted that there was something in the very atmosphere of Indian life that caused men to take especial precautions for the guarding of the other sex. (We are looking at the system now in the most favourable light and disregarding its abuses.) Now the question is "How shall Indian Christians settle these delicate matters in the best way for themselves?" The present free relations that exist between men and women in European and American countries are the growth of centuries in climates absolutely different from that of India. Is it not possible that there is danger in the too ready adoption of such social customs in this land? But this is an aside.

The question of proper amusements is a different one in any land and any times, for the individual conscience refuses to submit to ecclesiastical censorship. On the other hand, when the church has attempted the part of purveyor of entertainments, it has suffered a most signal defeat. These things have inclined many to the belief that the church of Christ has nothing whatever to do with the recreations of its members, beyond enunciating certain principles which should govern them in a very general way. While this may be true to a certain extent in other lands, we cannot help believing that the Indian church has a more definite task before it. We observe that much of the money-making in non-Christian India is connected with religious occasions and festivals. Why may not the Christian community, without in any way bringing ill repute upon our precious faith, link with its devotional seasons, as many innocent social pleasures as possible? There is nothing that so surely preserves the balance of sanity in the human mind as an appreciation of all that good and sunny in the world around us and in the life that we have to live here. Even at the risk of being misunderstood we must say that there is danger in confining one's attention to a single line of thought though that line be a deeply devotional one. The same God who makes it possible for the sinner to repent of his sins in the deepest anguish of spirit, gives the regenerate saint the power of hearty, healthy laughter; and there is nothing in the Word to show the latter is any less to the praise of God than the former.

Besides this we see that in the Old Testament there was a very close connection between the religious festivals of sacrifice and the social meal. Will not some of our able Indian Christians devote their attention to the task of uniting as far as possible the two lines of equally needful development in the new church. We need every safe guard possible that excess may be avoided. Liberty is not willing to be confused with license. But certainly there can be nothing more desirable for the Indian Christian community than a union of deep devotion and sane healthy enjoyment of life, and its innocent amusements.

TEN COMMANDMENTS IN RHYME.

Thou shalt have no gods but me.
Before no idol bend thy knee.
Take not the name of God in vain.
Dare not the Sabbath day profane.
Give both thy parents honor due.
Hate not, that thou no murder do.
Abstain from words and deeds unclean.
Steal not, for thou by God art seen.
Tell not a wilful lie, nor love it.
What is thy neighbor's dare not covet.

PRACTICAL RESULTS OF THE REVIVAL
A THANKOFFERING OF RS. 10,000.

The following lines written by the Rev. J. Ceredig Evans, Shillong, the Indian Treasurer of the Welsh Mission will show that the Revival is touching men's pockets as well as their hearts. When the Spirit of God is poured on all India and the Christians all over the country will follow the example of the Khassies it will mean a thankoffering of over a million rupees, and the *National Missionary Society of India* will have a large fund to enable them to carry out their schemes for the speedy evangelization of this country.

Should any outsider wish to help the Khassies to swell out this sum and to double or treble it if possible, I know that Mr Evans will be pleased to receive and acknowledge any sum sent for this purpose. Many all over India have been greatly helped by reading the account of the Revival in the Khassee Hills and they may like to have the privilege of casting in their thankoffering to this Fund.

J. Pengwern Jones.

There have been many critics and many who have expressed doubts with regard to the reality of the work done through the Revival on these Hills. It is needless to say, that the critics, as a rule, are not men who have been distinguished for their enthusiasm at any time. To the unemotional nature there is much to find fault with in connection with every Revival. To the enthusiast, on the other hand, there is great inspiration in the sight of large crowds of people carried away by their emotions and losing themselves completely in praising Him in whom rests their hope for their whole future, and this even though the lives of the people so carried away do not quite correspond to the enthusiasm manifested in their religious gathering. The momentary glimpses which they have of the glorious hope revealed in the Gospel often finds their hearts and they give feelings of joy in ways that perhaps offend the tastes of the more fastidious, and critical and unsympathetic. But that does not prove that the union they have had has not been a blessing to them. It is a great thing amidst the toil and humdrum of life to be raised even for a few moments to the mountain tops and from there to have a vision of the land that is afar off. The person himself is not the same afterwards. These glimpses

es of higher and nobler things have their effects upon the life and character. A congregation of people filled with religious enthusiasm on the Khasi Hills cannot be expected to give outward expression to their feelings in exactly the same way as a congregation assembled, say in Westminster Abbey. There has been a great deal of dancing in some of the services, many have fallen into a kind of trance and some has essayed to prophecy, and some may think that this is all. We say NO, A THOUSAND TIMES NO. We do not happen to be of the number of those who approve of all the outward manifestations and of all the extravagancies which a few fall into, but we make bold to say that a great and mighty work has been done very much of which will prove to be of a permanent nature. This work has been wrought in the lives of Christians as well as in the lives of large numbers who were outside the Christian fold before the Revival began. We know Christians who have been thoroughly roused and filled with an enthusiasm in the Service of the Master. We can point to people who were formerly addicted to drinking, gambling &c., who as far as man can judge are thoroughly changed in character and are now within the Christian fold. We have seen old people who had spent their time in the darkness and ignorance of heathenism into whose heart has come a new light and who have tasted a joy hitherto absolutely unknown to them. To hear many of the latter offering prayer in public has been to us a new revelation of the wonderful illuminating power of the Word of God. It has been a literal fulfilment of the master's prediction, He will receive of mine and shall show it unto you..... There have been some relapses as might be expected when such large numbers joined the Church, but as far as we have heard the number is not large. We happen to know of one Church where over 100 have been admitted into Church fellowship since the Revival began and we have not heard that one has, so far, backslided of these new converts. I may mention one other matter which affords a very tangible proof of the reality of the work done. A few days before the Assembly at Mairang last March there appeared in our monthly periodical a short article from one of our Khasi evangelists, in which he suggested that a collection should be made or a fund raised as a thankoffering to God for so graciously visiting His people on these Hills. The matter was taken up warmly by the Assembly, the



only point upon which there seemed to be a variety of opinion, was the amount to be fixed upon as the goal to be aimed at. Some wanted to fix Rs. 20,000/- some Rs. 15,000/- others Rs. 10,000/- It was ultimately agreed to appeal to the churches to raise a sum of Rs. 10,000/- as a thankoffering. This money is to be devoted to what is called *Home Mission Work*. This work which was commenced a few years ago is carried on in a part of the country, which up to that time had been quite unevangelized. The entire support of the work comes from the native churches, a collection being made monthly in the congregations for this purpose. The sum allotted by the assembly for this work this year amounts to Rs. 260/- a month. This is, of course, over and above the collections made for the support of the Native Pastors throughout the Hills.... We have been asked what are the prospects of raising this special thanksgiving fund. In answer we may reply that an excellent beginning has been made. The oldest Church on the field, i. e. the Cherrapoonjee Church which is not by any means the most numerous has led the way by promises of nearly Rs. 1200/-. If only the other Churches follow the lead thus given it will prove a very easy matter to collect the Rs. 10,000/- All the Churches have not been as powerfully moved as the Cherra Church during the Revival but many have. I may say that I have noticed among some people, in places where the Church has not been so very much stirred, a real enthusiasm for the thanksgiving fund, which promises well for its satisfactory completion. May the hearts of all be stirred up to this task and may the completion of it astonish and please all on the Hills, who are interested in the Master's work because of its far exceeding the mark set down by the Assembly. Shillong 25/5/06.

J. Ceredig Evans.

The life of a man as measured against the slow changes of nature makes him appear but one of the more transient of God's creatures. It is well to remember, however, that man is but preparing to live, while other things are spending all their days on earth. Man's real greatness appears when he emerges upon the real life beyond the grave. Here he is "of but few days," but beyond the veil he is immortal.

The resurrection body will be recognized by its beauty rather than by its blemishes.

JUDSON'S RULES OF LIFE.

Theodore Parker said of Judson that if all which had even been done for missions had produced only one such character as Adoniram Judson, it would have been well worth the entire expenditure. This was the man who in his strivings after holiness adopted rules of which the following are only part. It is wonder that he developed spiritually.

"Whatever others do, let my life be a life of prayer; observe three seasons of secret prayer every day; live under a constant sense of the presence of God; deny self at every turn so far as consistent with life, health and usefulness; learn to distinguish and obey the internal impulses of the Holy Spirit; keep turning the soul to God until it habitually rests in God; do nothing from your own will, but all from the will of God; see the hand of God in all events and thereby become reconciled to His dispensations; have the Scripture and some devotional book in constant reading; be sweet in temper, voice and word, to please the ever present Lord."—Indian Witness.

THE BOOK THAT NEVER FAILS.

Dr. Hastings once told us of how he met a man who said that the Bible was upset. Dr. Hastings said that it was the twenty-seventh time it had been upset since he was a young preacher. "And I notice," he said, "that every time it comes out like a cube of granite—just as high, just as thick, and just as heavy as ever it was before. They have only turned up another face of it."

It reminded him of an Irishman who was building a wall in a marshy place and was spoken to by a friend, who said, "Mike, you had best have a care; that wall you are building will fall over." Says, "Never mind, Pat, I know what I am about. I am buildin' that wall three foot high and four foot thick; when it topples over it will be a foot higher than it was before." That is the way. The last time the skeptics tipped the Bible over it left it just a little higher than it was before. —Selected.

Ye are the light of the world (Matt. 5: 14). A poor light it would be that shone only once a week. The moon or the stars would be more reliable than that. Who would buy a lamp that was warranted only to give light while it was being filled? Sundays are the special days for filling, not the only days for shining.

THE MAGNET WHICH DRAWS SINNERS.

Jesus made men feel like heir sin by the moral beauty of his life. Study Zaccheus, and the woman of Samaria, and Peter. They knew they were in the presence of an overmastering holiness, and their sin seemed more hateful than ever before.

The world goes on the theory "Once a sinner always a sinner." It can not discern the hatred of sin which many an outcast feels. It is skeptical of any purpose to forsake sin, and puts the penitent on a probation which often embitters and repels.

But Jesus knows sinners better than that. He has unbounded faith in them. They fall, and disappoint their friends and themselves, over and over again. But many a saint in heaven could testify that Jesus Christ stood by when every other friend had given him up in despair.

When a sinner comes to Jesus, why is it that his love for his Lord is so great? Is it because much has been forgiven? Yes; and more. The love itself is proof of forgiveness. The more love the more reason for love. That explains the rapture of the redeemed on earth and in heaven.

Jesus draws sinners to him because he has the remedy they need. Reform is cold and spiritless. Submission to rule and law is an irksome bondage. But the offer of a new beginning of life, with a new and almighty Friend to help in the struggle, and with the vision of what may be done with the poor wreck that had despaired of itself—that is the magnetism of Jesus. "And I, if I be lifted up, will draw all men unto me."

—Ex.

A sacred burden is this life ye bear;

Look on it, lift it, bear it solemnly;

Stand up and walk beneath it steadfastly;

Fail not for sorrow, falter not for sin;

But onward, upward, till the goal ye win.

The student had done his best, but was conscious that he was weak in history. The examination paper contained some very tiresome questions, including this: "What can you say about Caligula?" He could not remember the record of Caligula, one of the worst of a long line of bad rulers, but by a happy inspiration he wrote: "The less said about Caligula the better," and the answer so amused the examiner that he passed.

Every opportunity contains the precious germ of an eternal joy. Neglect it and you lose irreparably.

A FINE ANSWER.

From the Alaskan mines comes a story worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day: "What are you going to do with your money?" "I mean to do more for the world," was the quiet answer, "than the world ever did for me." He meant it, too. This exhostler has since given something like fifty thousand dollars to endow a college and a hospital in the West.

A brief and simple, but very expressive, eulogy was pronounced by Martin Luther upon a pastor at Zwickau, in 1522, named Nicholas Hauesmann. "What we preach," said the great Reformer, "he lives."

One who had been to the house of God was met on the way home by a friend, who asked if the sermon was done. "No," was the reply; "it is all said; it has got to be done."

He built a house, time laid it in the dust;

He wrote a book, its title now forgot;

He ruled a city, but his name is not

On any tablet graven, or where rust

Can gather from disease, or marble bust;

He took a child from out a wretched cot,

Who on the State dishonour might have brought,

And reared him to the Christian's hope and trust.

The boy manhood grown, became a light

To many souls, preached for human need

The wondrous love of the Omnipotent.

The work has multiplied like stars at night

When darkness deepens; every noble deed

Lasts longer than a granite monument.

—SARAH K. BOLTON.

TWO SONGS.

BY REV. ROBERT BROWN.

Doubt stood croaking a dolorous note

As he faced his work one morning;

The day was hot and the task too great—

He cursed the world and his bitter fate,

And wished he had died a-borning.

But Faith sang sweetly that self-same day.

As a burden she adjusted

Heavier far than her brother's load,

And cheerfully took the dusty road,

In the strength of One she trusted.

—Michigan Presbyterian.

DO IT NOW.

I had thought to send a flower to a sick friend, but decided: "To-morrow will do as well." Next day the flower was laid on a still, cold form.

Because of busy, happy work I neglected for a month writing to a dear friend far away. The tardy missive brought answer: "Dear One—Your letter is a comfort to me. I have waited for it through a month of heavy trial. I know you would have written sooner if you could, or had you known the comfort your words would be."

Two friends misunderstood each other. "Soon," I thought, "I shall speak the little word that will clear their skies." The events of a day separated us all forever, and the little word was not spoken.

An earnest youth was in need of a helping hand. I longed to extend the help, but self-interest answered: You can not; God will take the will for the deed."

Then the spirit within took me to my knees, and I prayed: "O God, shall the poor 'will,' and nothing more, be offered thee? Then thou hast naught. Oh, make it thine, that loving deed may prove the will to serve!"

And in the hour that youth's need was supplied, nor was self the poorer. Oh, the blessed now, which is all of time I have! God help me to use it for him! And if there is a word to be spoken, a flower to be sent, a nababaster box to be broken, God help me to do it now.

—Selected.

ACHIEVEMENT.

Not in the rush and riot
The hardest fight is fought;
Not out of stress and bustle
The greatest good is wrought.
'Tis not the roar of battle
That tries the soldier's breast;
The pause before the volley—
That is the soldier's test.
The crane amidst the foundry
With noiseless movement runs,
And without voice or trumpet
It lifts aloft its tons.
The bridge that with its girders
The mighty gorge has spanned,
Was by the chief and draughtsman
Within an office planned.
A hundred may be gleaners
Where one has sown the seed;
If idle were the thinker,
Undone would be the deed.

—Saturday Evening Post.

YE ALSO HELPING.

Once a little stream was heard complaining. "What is the use," it said, "of my flowing this short distance year in and year out? I'm not needed to water this little valley, for the rain falls in abundance and blesses the grass and the flowers. The trees sink their roots deep and lift their branches high, and the birds come and sing to them and nest in them and man rejoices in their shade. As for me, the thick growing underbrush and the low hanging branches of trees shut out my view. I flow over the rough stones and they hurt me. I'm tired and helpless and ready to die." Just then a woodman came along. He cleared out the undergrowth and cut down the low hanging branches, and the little stream saw the mighty river flowing by, bearing proud vessels on its bosom. And ere it could recover from its amazement, the river cried: "Ah, little stream, how happy you should be. For you are one of my many little friends that make it possible for me to carry commerce from port to port and bless the life of man." Then the little stream returned to its task humbled and rejoiced—its life tributary to that greater life of which it formed a part.—H. K. Denlinger.

"Be good, and do just as you would if I were at home," were the parting words of the Princess of Wales to her children. Practical proof that her precept has been attended to was furnished at the recent needlework exhibition at the Imperial Institute, where knitting done by Prince Edward, Prince Albert, and Princess Mary for the poor was on view. Knitting is a comparatively new accomplishment in the royal nursery. For many years past the Princess of Wales has knitted woollen things for the poor, and last year Princess Mary begged for knitting needles that she might "work like mother" and her two eldest brothers followed suit.

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